

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WHEN ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XII.

GARDINER, MAINE, FRIDAY, APRIL 6, 1832.

NEW SERIES, VOL. VI.—NO. 14.

CHRISTIAN INTELLIGENCER.

PUBLISHED EVERY FRIDAY
BY SHELTON & DICKMAN,
PROPRIETORS.

WILLIAM A. DREW—Editor.

TERMS.—Two dollars per annum, if paid in six months, or two dollars and fifty cents if payment be delayed until after six months, and after the expiration of a year, interest will be charged.

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ORIGINAL SERMON.

BY SETH STETSON, *Buckfield,*

Text.—"Where sin abounded grace did much more abound."—Romans v. 20.

It is pleasant, after a dark and tempestuous night, upon the foaming billows of the ocean, to step our feet on solid ground, and behold the bright and cheering morning, with nature's beauties blooming all around, amidst the curious works of art, and surrounded by beloved friends. But far more delightful to a gloomy desponding heart, borne down with guilt, fear and distress, in view of the evils which are felt and apprehended, by sinful and dying mortals, is the glad news of salvation, from the Lord of hosts, freely dispensed to his own dependant, needy offspring.

The man who has never realized the sufferings and sorrows of a sick and dying sinner cannot conceive how joyful the hope of ease and recovery, of pardon and acceptance with God.

The poor prisoner, long deprived of liberty, confined within the impregnable walls of a dungeon, reduced by heavy chains and hard fare to the image of death, experiences peculiar joy, when he is bidden to go out free. But faint are the descriptions of earthly joys, when compared with the pure and spiritual joys, which the glorious gospel reveals to wretched, dying men.

The evils, both natural and moral, which exist under the government of the all wise and good, must be designed for the great glory and happiness of the holy and intelligent kingdom of God. This principle must be admitted as correct, by all denominations of christians, yea, by every natural philosopher, and by every reasonable man. We are encouraged then, to contemplate the last clause of the text.—"Grace shall much more abound." However, extensively sin has abounded in our world, we may not sink down in despondency, and curse the day, in which we were born, and lament that we have a rational existence. Though we are subject to vanity and vexation of spirit, and I do not to death and the grave, yet we may rejoice in hope of a complete deliverance from sin and sorrow, and a never failing portion beyond the shores of time, in that celestial world, where the wicked cease from troubling and the weary are at rest.

To none, can the good news of impartial grace give joys more unspeakable, than to those who have been taught, that the God of heaven had foreordained that a large part of mankind shall be endlessly wretched. Those who have never heard, or never believed, this doctrine, can have no conception of the miseries of a firm believer, who thinks himself the object of God's eternal hatred and contempt. But most people will hope for themselves; or at least forget that this is their destiny.—God has subjected man to hope. He will hope to escape never ending torment, even if he does not hope to obtain eternal glory. The gospel brings glad tidings to all people. Why not then to us? We are a part of all. God is the Saviour of all men. He made all. He has good will to all. Sin has abounded to all, and grace shall much more abound. This is contrary to the general belief of mankind. But this is the declaration of an inspired apostle. Sin hath reigned unto death. "But grace shall reign through righteousness unto eternal life, by Jesus Christ our Lord." Sin hath reigned in time, but grace will reign in eternity. Then God is better than the creeds of men would represent him to be. If light is more powerful than darkness; if life is more powerful than death; if love is more powerful than enmity; and if God is more powerful than man, why should not the grace of God reign, and overcome all evil with good?

This gracious truth may be illustrated by the following considerations.

1. The perfections of God. God is love. He made all mankind, as he was pleased to make them. He could have kept man from wandering in the path of iniquity and death, if he had so pleased. He knew the way man would take. God has not been disappointed. No creature can frustrate his plan. This is just such a world as he intended to make. And all creatures possess the natures and dispositions which he gave them, and they act as he knew they would. God's counsel stands and he does all his pleasure. As God is love, his plan must be a plan of love, and it must promote the highest possible degree of love, among his creatures to all eternity.

The things of time are swiftly passing away, and man is rushing into eternity with all possible rapidity. Diseases, disasters, and time, are urging them on as fast in-

ite wisdom sees best. Man comes into life, first, in this mortal state, then into an immortal. The glory of God stands engaged, to bless his own offspring, with the best blessings he can bestow, in the best time, and manner. These blessings must be holiness and eternal life. These are brought to view by the death and resurrection of Jesus. The sin and death of man gives occasion for the love and grace of God, in the gift of his Son, who must reign till all enemies are put under him. As all men are equally dependant, needy and lost, God must naturally pity all alike, and be disposed to bring them all finally to partake of grace and glory. These appear to be the proper deductions of reason, when we admit that God is love.

2. The promises of God, in his word, show that grace will abound much more than sin.

The first promise made to man in Eden after he transgressed, appears to contain all the grace needful to complete deliverance of the human family from the effects of the fall. The seed of the woman, which is Christ, shall bruise the serpent's head. As bruising the head is more destructive, and fatal than bruising the heel; so Christ would gain a more complete victory over all evil, than evil has over man. The serpent, or the adversary of man, involves man in much sin and misery; but Christ the crucified Redeemer of man will destroy death, and him who has the power of death, that is the devil. When death and the devil are destroyed, what can tempt or hurt, any more the children of men?

God promised Abraham, Isaac and Jacob, that in their seed, which is Christ, all the families, kindreds, and nations of the earth shall be blessed. How can all these be blessed, if a part of these are to be endlessly miserable?

A similar promise was made to David, that Christ his son, should have the heathen for his inheritance, and the uttermost parts of the earth for his possession. And that all nations, whom God hath made shall come and worship before him.

The same gracious promise is differently expressed, but repeated by all God's holy prophets and apostles. From the beginning of the world they have spoken of the restitution of all things. And that every knee shall bow and tongue confess that Jesus Christ is Lord to the glory of God the Father.

3. The love of God, manifested in the gift of his son Jesus Christ, to die for sinners, proves the same grace. Jesus is called the Saviour of the world. God is said to be in Christ reconciling the world unto himself, not imputing their trespasses unto them. Jesus tasted death for every man, and gave his life a ransom for all, to be testified in due time. He said that he came to seek and save that which was lost. He is exalted as a prince and a Saviour, to give repentance to Israel and remission of sins. He came into the world, for the express purpose, to save sinners. Hence he would have the gospel preached to every creature, and all men everywhere to repent and believe the gospel.

But it will be said, Jesus saves sinners conditionally. If they repent, believe and obey the gospel they will be saved; if they do not they will be damned; or be eternally miserable.

It is true, sinners must repent of sin and believe the gospel in order to be pardoned, and saved from condemnation.—But to sanctify, or to give repentance is the work of Christ, by his word and spirit. And will he not accomplish the work given him to do? Jesus saves his people from their sins, by renewing their hearts. He will cast out none, that call upon him in a time of trouble, or that come to him in a humble manner.

What if some do not come to Christ in this life, will he not raise them all from the dead, the children of God, being children of the resurrection? Orthodox people believe that Christ will gather in all that the Father gave him; that he can change the elect in a moment: that he will give eternal life to all his chosen seed.—They see no difficulty in the way, of Christ's saving infants and idiots who were never able to believe. They admit that God does change the sinner's heart in a moment, when it was entirely opposed to all good, and full of evil. This they call free grace. This grace, they believe, all do receive who are ever saved. But they doubt, or do not believe, that God will not be thus gracious to all. They suppose, that God will take some and leave others. Hence they make God partial. They represent him, as making some holy and happy, while he casts off others in sin and misery to all eternity, to make saints more joyful forever. I ask then why did Christ die for all? Why does God call all the ends of the earth to look and be saved? Why does God say, he would not that any should perish, but that all should come to repentance?

4. What God has done for mankind, shows what he can do. Some of the greatest sinners have been washed, justified and sanctified. No one doubts, but some of the vilest sinners have been saved. God has given them repentance to the acknowledgment of the truth. A Manassah who filled Jerusalem with innocent blood was

brought to repentance and pardoned. She who had much forgiven, loved much.

The grace bestowed upon the crucifiers of Christ, on the day of Pentecost, was rich and free; and is generally supposed to be typical of the abundant effusions of the spirit in the last days. Jesus prayed for his murderers while hanging on the cross, saying, Father forgive them, for they know not what they do. The preaching of John the Baptist, brought those to repentance, whom he called serpents and a generation of vipers. John was that Elias, who was to prepare the way of the Lord and make his paths straight; that all flesh might see the salvation of God.

The grace of God through Christ, has preserved mankind from many evils, which he justly might have brought upon them, for he has brought such evils upon some. Not only so, but God has done good to all men, in giving them fruitful seasons, and filling their hearts with food and gladness. Would a good God give temporal good things, only to aggravate their future woe? If he was not disposed to bless mankind in the end, why does God confer on them so many favours now? Many seasons of peculiar favour have been enjoyed by the sinful children of men, when God has given them a spirit of repentance and reformation. God's free grace was displayed in bringing his people from Egypt to the promised land; and likewise, from their captive state in Babylon to the land of their fathers. Gods grace abounded towards his covenant people the Jews first; and now last to the Gentile world. He now calls them his people, which were not his people.

We see the grace of God reigning, and abounding, and stopping persecuting Saul, while on his way to Damascus, madly hailing men and women to prison, because they are the disciples of Jesus. He not only gave his voice against christians, when they were put to death, but even compelled them to blaspheme. Grace more abounded towards this, the chief of sinners, and made him a preacher of the faith which he sought to destroy. So Paul considered this subject after his conversion. He said, by the grace of God, I am what I am. He viewed all his gifts, talents, powers and faculties to be useful and happy, to himself or others, as the grace of God. And he teaches, that by grace we are saved; not of works lest any man should boast. All the displays of God's grace to vile sinners in this world are evidences of what he can do for all mankind in the spiritual world, or when he raises them from the dead.

5. From certain predictions found in the oracles of truth, we learn that grace will be displayed towards Jew and Gentile, when the Deliverer shall come out of Zion and turn away ungodliness from Jacob; when there shall be one sheep-fold and one shepherd; and the earth shall be filled with the knowledge of the Lord as the waters fill the sea. When these prophecies of God are fulfilled, we shall see that grace much more abounds than sin, even in this world.

It is generally supposed by christians, who take the Bible for their guide, that the reign of sin and error, on earth will not exceed six thousand years; while the reign of Christ, on earth in the millenium state, will be a much longer period, probably 360 thousand years. This latter opinion, I think, is prevailing among those who profess to be most scriptural and orthodox. However long the period will be, it appears to be revealed in the sure word of prophecy, that Christ will reign on the earth so long as to gather a vast multitude which no man can number, out of every nation, and kindred, and tongue, and people. Even partial systems admit this. Now if God's ways are equal, and his wisdom is without partiality, will he not treat his first generations of men, which dwell on the earth, as well as the latter. The latter, are to enjoy such privileges as will teach them the knowledge of God; why should not the rest of mankind be brought to the knowledge of the truth, that they may be saved? Had God displayed towards Tyre and Sidon, or even towards Sodom and Gomorrah, the same grace as towards Corazin and Bethsaida, they would have repented. So if God had displayed the same grace towards the hardened Jews, that he will display towards Israel, when all Israel shall be saved, they would have repented and believed in the Lord Jesus Christ. They were cast away for a time, that the world might be reconciled. Glorious will be the triumph of Divine Grace, when every creature in heaven, and under the earth, and in the Islands of the sea, are brought to join in one song of praise to God and the Lamb, for redeeming grace and dying love.

Sin and death have abounded in time, a few thousand years, but what is this period, when compared to eternity? The exceeding great and eternal weight of glory, which God will bring his children to enjoy in his presence, where are pleasures forever more, is as far beyond all the sins and sorrows of this world, as the vast ocean is beyond the small dust which may be blown into its mighty waters. This is a scripture similitude. God told his ancient people Israel, who were exceedingly wicked, that he would cast all their sins into the depths of the sea.

Sin has so abounded in time, as to seize upon every soul, which God has made, and involve them in misery and death. But the glorious gospel reveals a resurrection state, when the living shall be changed in a moment, and all the dead which were sown in corruption shall be raised in incorruption, sown in dishonor, raised in glory. Then it will be seen that God has never permitted any sin or pain to exist, but what was important to display the divine character, and promote the highest degree of holy happiness among his rational offspring. What is the flying and smothering dust, which rises after the chariot wheels, when compared with the solid globe?

God is love, infinite, eternal, and unchangeable love. His benevolent nature inclines him to create and bless. This suits his kind heart. God is infinitely more opposed to all sin and pain than any of his creatures can be. And he is infinitely more inclined to do good and make his creatures happy than they can be themselves. If they have any good disposition, God gave it. But when he gave them a drop, he possessed an infinite ocean.

The evils of this transitory state, are necessary to promote the purest joys in eternity. God could as easily have introduced his saints into heaven at their birth, as into this world. He made them with a design to bestow on them immortality and eternal life. But he would first have them experience sorrow and death. That mankind might gain knowledge by experience, and joy from sorrow, he saw best to make just such a world of creatures as does exist. God knew, and all things considered, he is well pleased with the world, and all things in it. God meant to have just such a world of creatures, as have been on earth.

How could God have made the first human pair in a better manner to feel an interest in each other's welfare. As the woman was made of the man, so all mankind were made of them. This union, if duly considered, is calculated to promote the mutual happiness of all. Now parents and children are in a better situation to feel an interest in each other, than if they were formed separately of the dust of the ground, by the immediate hand of God. By being born weak and ignorant, subjected to vanity and trouble, mankind have a better chance to see the work of God, and to experience his care and kindness.

We can see more of God, in his raising the fruits of the earth from seed, in a gradual manner, than if he formed them perfect at once. We may now behold God constantly at work, which shows his constant presence, and agency in causing the trees of the forest, the grass of the fields, and the various harvests of the earth, to flourish. So with respect to all animals. So with the human mind.

The wisdom of God is more seen in beginning every thing upon a small scale, and proceeding from infancy to manhood, from ignorance to knowledge, from weakness to strength, from folly to wisdom, from sin to holiness, from misery to happiness, from death to life, from hell to heaven, from time to eternity, than in any other way.

In the closely folded buds of winter, we behold the opening spring, the verdant summer, and the fruits of autumn. As in the natural world, God works by means of darkness and frost, so in the moral world, he works by means of sin and misery. Darkness and frost are not pleasant to the sight and feeling of mankind, yet they are of use. So of sin and sorrow. As the darkness of night prepares the way for the morning's glory, and the frost and ice of winter, for the charming spring and fruitful summer: so God will overrule the ignorance and error, sin and wretchedness of man, to prepare the way for his more perfect enjoyment of celestial grace, and boundless love.

On this ground we may exercise faith, hope and charity. Here patience may have its perfect work. In patience we should possess our souls, till the Lord appear for our deliverance. In the darkest hours of affliction and trouble, we should trust in the Father of mercies, the fountain of light. In the abounding of offences we may rest assured the wrath of man shall praise God, and the remainder, that will not praise Him, He will restrain.

Having this hope as an anchor of the soul, both sure and steadfast, we may even rejoice in tribulation. Let us be encouraged to come boldly to the throne of grace, that all may obtain mercy and find grace to help in every time of need. God is the giver of every good and perfect gift. The earth is the Lord's, and the fulness thereof. He gives the sun and rain from heaven, but man must come to the light of one, and set his vessel to catch the other. He gives the waters of the rivers and seas, with all their inhabitants; but man must cast the net and hook to take them. God gives the earth and air, with creeping things and flying fowl, but man must raise, or hunt, or not enjoy them. The richest soil needs cultivation. Little can be obtained for the comfort and support of man, without labor. So we are encouraged to labor for the meat that endureth to everlasting life. God gives his spirit to

them that ask him. He has not said to the seed of Jacob, seek ye me, in vain. Faith cometh by hearing, and hearing by the word of God. Hence the use of prayer and praise; of reading and hearing the gospel of salvation; and of doing justly, loving mercy, and walking humbly with God.

As grace shall much more abound than sin, endless misery cannot be true. God will as certainly make an end of sin, and destroy death, as he is true and gracious. So he has promised. So he will perform. To him be honor and glory, forever and ever. AMEN

"KILLING NO MURDER."

The Senior Editor of this paper, on his return from the country, on Friday of last week, found considerable stir in the city from a report in general circulation that he was dead. A certain officious lady called Fame, had been industrious in spreading the news, and so current had it become that the Editor himself felt almost ashamed to contradict the positive assertions of so many respectable people. Nothing but the goodness of the cause and the assurance that he had truth on his side, could have induced him to stand opposed to such an overwhelming majority, and contend that he was actually living.

The manner of his death was truly awful. It appears from report, that he had gone to oppose a Methodist preacher in public debate; but no sooner had he presented himself in the pulpit and opened his mouth to speak, than his utterance failed—he fell down in a fit, from which he never recovered, but died in the course of a few hours.

It will readily be imagined that a death so awful in its attendant circumstances, would not be suffered by the pious professors in the city, to pass unnoticed or unimproved. Such warnings as these are so many calls on those who, like the Editor, live without any faith in the devil, and accordingly this signal visitation afforded a suitable opportunity for exhortation.—The Methodist brethren were much affected, and in their prayer meeting improved the occasion, much to the edification of their hearers. The only drawback, on this occasion, as in most others when they undertake to preach, was, that their premises were not true. An Universalist preacher struck dead, in daring to meet in debate with a Methodist preacher, was certainly a good subject for enlisting the prejudices of an orthodox congregation: and as long as they believed it, the thing went off with considerable eclat. The devil and hell, are in the same manner, good subjects to produce terror, as long as people believe in them, and consequently terrific preachers avail themselves of them for that purpose. But alas! how often do the finest speculations disappear when the truth comes to be known.

On Sunday last, the pastor of the Universalist church appeared in his wonted place, and gave such proof of his actual existence as to convince the most incredulous. Though this is no doubt a sad disappointment to some, they console themselves with the following consideration:—First, though it is not true that he was struck dead, yet it is very likely that he will be; and secondly, if he never should be made such an example of, yet that he certainly ought to be.

The Editor in closing this notice of his death, begs to inform his readers, that the blow which has deprived him of existence, is quite as harmless as many others which he has received from the orthodox; and he will pardon them for having killed him, if they will pardon him for having survived his death.—*Gospel Anchor.*

From the Evangelical Magazine.

MORE RELIGIOUS FANATICISM.
Although the columns of the Magazine and Advocate are thronged with accounts of the horrid effects of the doctrine of endless wrath, yet it may be profitable to lay such cases before the public as are evidently produced by the unremitted exertions of modern revivalists. I trust the readers of these tales of woe possess enough of the spirit of philanthropy not to treat so serious a subject, as that of the peace of families and the good of society, with that levity and ridicule which Dr. Ely has betrayed in speaking of the deplorable situation of those whose credulity has involved them in insanity and despair. In the estimation of the Doctor, life, with all its joys and hopes, is nothing, and the deprivation of Heaven's richest gift, the reason of man, is no misfortune. Thus he observes, "surely it can be no misfortune for the Calvinists to prepare their neighbors speedily to enter paradise, if it should be through a short season of insanity." Does the Rev. Doctor covet such a speedy preparation for himself as he solicits for his neighbors? But why no misfortune for the Calvinists to destroy the happiness, life, and liberty of their fellow-beings, by de-throning their reason with their pernicious proceedings? Are they so wrapt up in self-issness, and destitute of the common feeling of humanity, as not to participate in the afflictions and miseries of others? Or, have they experienced that "change" which fits them for rejoicing over the endless wretchedness of their nearest and dear-

est earthly friends? and is this the only reason why it is no misfortune to Calvinists to prepare their neighbors *speedily* by making them crazy? Alas for a doctrine that can offer no better excuse for its work of butchery, insanity and death! There is now living in the town of Royalton, one of the most deplorable instances of human wretchedness I ever witnessed. A raving maniac bound in chains, his clothes torn in pieces, and his hair nearly all pulled out by the roots. Soon after he "experienced religion," (fanaticism,) he became greatly alarmed for fear he should go to hell. When I called to see him, his brother, (who is a Methodist,) informed me that previous to his derangement, he would often express great fear that he should go to hell. His delirium increased with his fears, till personal safety required his confinement, since which he has seen no rational moments. His language is very profane, and his mind seems to be attached to the gloomy idea of an endless hell. There can be no reasonable doubt that the cause of his insanity was a belief in the doctrine of endless misery.—Thus is the happiness of Elmor Freeman destroyed, and his family deprived of his company and his labors for their daily support.

C.H.

Bethany, February 29, 1832.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, APRIL 6.

DR. CLARKE'S UNIVERSALISM.

In commenting on Col. i. 20. "And having made peace by the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven," Dr. Adam Clarke, after mentioning with approbation Dr. Hammond's statement that the words, things in earth and things in heaven, are "a kind of collective phrase, to signify all the world, or all mankind," says:

"The apostle probably means the Jews and the Gentiles; the state of the former being always considered a sort of *Divine or celestial* state: while that of the latter was reputed to be merely *earthly*. It is certain that a grand part of our Lord's design, in his incarnation and death, was to reconcile the Jews and the Gentiles, and make them *one fold* under himself, the great Shepherd and Bishop of Souls. That the enmity of the Jews was great against the Gentiles, is well known; and that the Gentiles held them in supreme contempt, is not less so. It was, therefore, an object worthy of the mercy of God, to form a scheme that might reconcile these two grand divisions of mankind; and, as it was his purpose to reconcile and make them one, we learn from this circumstance, as well as many others, that *His design was to save the whole human race*."

The Doctor's Universalism is very explicit and satisfactory as far as it goes. On the subject of the *fulfillment* of this design, he has shrewdly kept silent.—But surely the Dr. cannot believe, that what God has solemnly designed and willed,—for in another place he asserts most positively that it is God's *will* to save all men,—will never be accomplished. Will he—will any one say, that a God of infinite wisdom and power can be frustrated by the finite beings he has made?—"My counsel," says the Almighty, "shall stand, and I will do all my pleasure."

There are few writers that have ever written, who have done so much service to the cause of Universalism, as Dr. Clarke. We wonder how the American Methodists can consult that Commentator and yet believe as they do.

MAGDALEN FACTS.

None of our readers, we presume, will be at a loss to conjecture the *nature* of the facts alluded to in the following article. They are given by Rev. J. R. McDowell, who is laboring in a part of New York, appropriately called the Five Points, with a view to the reformation of certain females there. After detailing the history of one miserable object, he says she was a clergyman's daughter, and adds:

"There are daughters of other clergymen now living on the town, in this city. It is also said that the widows of a few clergymen are living in the same manner. It is certain that one of them has been lately rescued.—The daughters of some elders, and deacons, and church members, residing in various parts of the country, are on the town, in New York. And worse than all, even certain persons who had been members of churches, of different denominations, have been taken from the lowest holes in the city, and led to the New York Magdalen asylum. No rank or profession in life has escaped the march of this monster of horrid men."

He further says:

"In the discharge of my duties as chaplain to the Magdalen Asylum, I asked each inmate of that institution whether her mind had been awakened to a true sense of her condition before God, by the truths of the gospel, and the influence of the Holy Spirit, and found that a great many of those who were not from foreign countries, or of the Romish communion, had, prior to their ruin been awakened at Methodist meetings, either in country or city."

Comments are quite unnecessary.

CALM AFTER THE STORM.

Some of our orthodox contemporaries seem to have become satisfied that they have late carried matters quite too far, for their own ultimate interest, in their extraordinary efforts to get up revivals. Having tried their utmost, and the novelty of their measures having died away, they have, from necessity been obliged to rest. The consequence is unfavorable to them. The following frank confessions we cut out of the Mirror of last Friday:

In order to awaken it, and raise it to its present pitch, recourse has been had to a system of stimulants, in some cases of a very equivocal character, and in many wholly incapable of being perpetuated. Every such effort requires a more pungent excitement than the last; and while the ingenuity required in the invention of them is already almost expended, the result of the system, when it ceases, must be a proportionate languor and exhaustion.

The "new measures," are appropriately termed "stimulants." They have indeed stimulated thousands even to absolute intoxication; producing a species of dissipation and intemperance as ruinous as the

arising from the use of ardent spirits. There is need of Temperance Societies, organized in reference to the cure of this fatal evil. We have supposed that "the ingenuity required in the invention" of measures to create excitement, must be "already expended."—What can be invented next, it is out of our power to conjecture; unless a Council of Clermont is called to recommend a new Crusade, or to remove the "Christian" tribes into the wilderness.

ANTHROPOMORPHISM.

Anthropomorphism is the doctrine that God exists in a human form, and is, in some high sense, subject to operations, like those of the human intellect, to anger, hatred, repentance, &c. This doctrine results from an erroneous, and too literal a view of certain texts of Scripture, which speak of God as having arms, hands, eyes, &c. &c. and as being angry with the wicked, hating men with a perfect hatred, &c.

Universalists have always been opposed to this doctrine. They believe that it is language adapted to the capacities of an infant world, not philosophically and literally true. We are happy to find that other denominations are beginning to perceive and acknowledge the propriety of our views on this subject. In looking into a late number of the Vermont Chronicle, the orthodox Congregational paper of that State, we find a sensible article relating to the controversy between Drs. Woods and Taylor, in the course of which we find the following just views.

Among us, every one sees the absurdity of such a doctrine. We know that such expressions are not intended to be understood literally. The propriety of using them at all arises wholly from the imperfection of language and of human minds. They are most needed in those rude states of society, in which mind and language are most imperfect. They are mere expedients to which the mind resorts, in order, to apprehend with more clearness, something which it needs to know concerning God. "He taketh up the isles as a very little thing," is a mode of speaking or thinking, intended only to aid us in conceiving of his power and greatness.

Another form of anthropomorphism, far less gross but equally real, consists in attributing human passions and affections to God. This has a similar origin to the former. We can understand the feelings of a man, because we are of the same nature, and have feelings of the same kind ourselves. But we cannot thus understand God. Our nature is human, and not divine; and therefore, the supposition that he has such feelings as we have can be but partially correct. Yet, in order to know how we ought to feel toward God, we find it necessary to think of him as having certain feelings towards us. Do we ask whether we may feel safe in a course of sin? We are told that "God is angry with the wicked every day." Do we, conscious of our guilt, ask whether we may hope to escape his wrath, even by repentance? We are told to regard him as "not willing that any should perish." Do we wish to know what discipline and cure we are to expect from him if we submit ourselves to him? We are told that "like as a father pitieth his children, so the Lord pitieth them that fear him."—These are not mere oratorical flourishes, but plain directions, informing us how we must regard the divine character for certain purposes. He who wishes to know whether he may expect help from God to overcome sin, has the best view of the divine character which he can have for this purpose, when he considers God as *desiring* his sanctification. But he may not assume it as literally true, that he has, in every respect, the same feelings which we have when we desire an object, and infer from it, so understood, every thing which would logically follow from such premises.

NEW PUBLICATIONS.

We have received, by the politeness of the author, a Discourse delivered in Lowell, Feb. 26 last, by Rev. C. Gardner, containing an Examination of the Articles of Faith held by the First Congregational Church in that town. The Sermon is predicated on the text in 1 Thess. v. 21. "Prove all things, hold fast that which is good."

It seems that Rev. Dr. Church of Pelham, N. H. at the late formation of the First Congregational Church in Lowell, preached a Sermon—doctrinal, as we infer—appended to which (it being published,) were the Articles of Faith adopted by the Church.—The whole coming under the eye of Br. Gardner, he deemed it his duty as publicly to examine the Articles. He has done so; and the fruits of his examination are before us. After a sufficient apology for the course taken, the preacher takes up the several Articles, and sets them down again, but they are set down quite too hardly for such potter's vessels. We have room but for a sample of the broken ware, and a single exhibition of the ease with which it is demolished.

"We believe, that all mankind must one day stand before the judgment seat of Christ to receive just and final sentence of retribution according to the deeds done in the body; and that, at the day of judgment, the state of all will be unalterably fixed; and that the punishment of the wicked, and the happiness of the righteous will be endless."

Upon this Article of Faith, we should be glad to say much more than we have time to say. There are some things in it which should be closely compared with what is stated in some of the Articles already examined. In this Article it is asserted that "all mankind are to receive a just and final sentence of retribution according to the deeds done in the body;" but have we not seen, in another Article, that those who "were chosen in Christ before the foundation of the world," are not saved "by works of righteousness which they have done, but according to the distinguished mercy of God?" Again, it is asserted in this Article, that "at the day of judgment the state of all will be unalterably fixed;" but we are anxious to know, whether the state of those "who were chosen in Christ," was not "unalterably fixed" before the foundation of the world? And we are anxious to know, too, whether the state of the finally impenitent, the non-chosen ones, was not "unalterably fixed" before the foundation of the world? If so, why is it said that this will be done "at the day of judgment?" Besides, we confess ourselves unable to perceive the reason why the elected ones, or chosen ones, who are not saved "by deeds done in the body," should be called forth to judgment; or, even why the non-elected, whose state was "unalterably fixed" in the beginning, should appear at the judgment seat. We can see no possible reason for such a proceeding; and, believing that the scrip-

tures, teach no such doctrine, we shall, of course, reject it, as visionary and absurd.

But the inconsistencies of this article are not the worst part of it. The most fearful part of the doctrine it contains, is, that "the punishment of the wicked will be endless." It is a belief of this doctrine which produces the most fatal influences on the minds of men; which leads them to despair of the mercy of Heaven, and to self-immolation; which leads the affectionate Father, or the fond Mother, to deprive their lovely children of an existence which God has given them, so that, by means of being placed beyond the reach of temptation and sin, they may escape the burnings of interminable fire; and which, more and worse than all, leads them to hate the very Being they are required to love, with all their heart, mind and soul. A doctrine, therefore, exerting such deleterious influences as this, may well be pronounced a fearful doctrine. It is one, indeed, which every humane, benevolent, philanthropic person must sincerely and heartily detest.

But—lest it should be said that we are rashly and unduly condemning a doctrine before it has been proved to be unscriptural—we remark, that the sentiment in question has been so often examined, and all the arguments in its favor so fairly met and contested, that we should deem it a libel on our understandings, to suppose that you need a formal refutation of it. It would be time unprofitably spent, and labor unnecessarily performed, to bring more evidence against the doctrine of endless misery, while most that has been brought against it remains undisputed. Let its advocates meet the arguments against it, which are already before the public, and it will then be time enough to advance more. But we have little reason to expect they will ever undertake a task so difficult to be accomplished. Indeed, it is a task, we venture to assert, which no man will ever be able to perform.

We have received another Sermon, from the pen of Rev. O. Whiston, of Oswego, N. Y. This is one in reply to a discourse delivered by Rev. Mr. Keyes, a presiding Methodist Elder, against Universalism. We regard it as a reasonable and valuable production.

The following is an extract:

"We are told that Universalists are 'great sticklers for the benevolence of God.' My friends, we are great advocates for the benevolence of God. It is an attribute in Deity which Mr. Keyes would deprive him of. It is a delightful theme, and I feel a pride for my sect that we are charged with dwelling much on it."

"We were further told by Mr. K. that Universalists had nothing to thank God for if they ever got to heaven, inasmuch as they had received their rewards and punishments in this world. This is similar logic to the assertion that 'punishment must be in proportion to the benefits rejected.' If a believer in a universal and impartial God has no reason to be thankful, I would inquire what reason a believer in a limited, partial God has to be thankful? Let me ask that man who believes in endless misery, to raise his voice and thank God that he is damning seven-eighths of the children of men—will he do it? No, my friends, he will pray 'Father, thy will be done,' and in the next breath pray for all men, which he says is not the will of God. Has a believer in endless misery any thing to thank God for? Can he thank God for his existence? Annihilation, any thing would be more honorable to the character of God than a belief in endless misery."

We have received the first No. of a monthly series of Universalist Tracts, just commenced in Utica, N. Y.—under the title of THE CHRISTIAN VISITANT. It is a work intended for gratuitous distribution, in offset to the pernicious influence of orthodox Tracts.—The No. before us is beautifully printed and filled with useful matter. It is published monthly, in 12 pages duodecimo, by Rev. A. B. Grosb. The price of the work per year is \$3.75 for twelve copies per month: \$12 for fifty copies, and \$20 for one hundred—payment always in advance. We once published a very similar work, under the same title, and, judging from our experience, believe that the New York Visitant will be the means of doing good. We therefore wish our brother, the publisher, all desirable success.

NEW PAPERS.

A new Universalist paper has recently been commenced in Keeseville, N. Y.—two others are proposed—one in Illinois, and another in Lowell, Mass.—The first is called the "Christian Bower," the last is to be named "The Age of Inquiry," and will be published by Rev. C. Gardner. The editor of the Trumpet in Boston expresses himself satisfied with this proposal seeing "the field of exertion is wide and we can both live with vigilance and good economy." We wish success to all without injury to any.

FAST DAY.

Next Thursday will be Fast day in this State. In Connecticut, April 20 is appointed for the annual Fast. The Proclamation of Gov. Peters of that State is a very good one. The orthodox will not thank him for some sentiments contained in it. Probably they will turn him out of office for exhorting the people to pray for the suppression of "hypocrisy and fanaticism," and for his quoting a text from one of the prophets, which has an awful squinting against the orthodox method of Fasting. The following is an extract.

"I do, therefore, in accordance with these laudable usages, appoint FRIDAY, the twentieth day of April next, to be observed throughout this state, as a day of HUMILIATION, PRAYER and FASTING; and do request Christians of all denominations with their respective religious teachers, to assemble and renew their supplications to the God of our Fathers, that he would accept the homage of contrite hearts, which alone is acceptable in His sight, that he would defend us from the errors of *hypocrisy, fanaticism, and infidelity*, and enable us to imitate His Son, our Saviour, in the fulfilment of all righteousness; and that He would assist us in holding a 'Fast' of His own appointment."

"Is not this the Fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?"

A SOCIETY CONVERTED.

The Presbyterian Society in Woodbridge, Conn. have elected all Universalist Officers and appropriated the Church—a new and beautiful building—to the worship of that God who is the "Saviour of all men." The Society has a fund of about five thousand dollars. This is pretty well for Connecticut.

The April No. of the CHRISTIAN PREACHER will contain two Sermons; one by Preceptor HALL of Ason, Me. and the other by Rev. OTIS A. SKINNER, of Baltimore, Md.

INVITATION. Rev. Joseph Bradley of Williston, Vt. has accepted an invitation to settle with the Universalists in Plattsburgh, N. Y.

REMOVAL. Rev. D. Biddlecom late of Utica has removed to Cazenovia, N. Y. and will preach in that place and vicinity.

NEW MEETING HOUSE.

The Universalists in Amsterdam, N. Y. are making preparations to build a Meeting House the approaching season.

NEW SOCIETY.

A Universalist Society was duly formed in Walcottville, Conn. last month. Upwards of 30 male members have already subscribed the Articles of the association.

CONNECTICUT CONVENTION.

A notice appears in the last Religious Inquirer, signed by five ministers, inviting the friends of Universalism throughout the State of Connecticut to meet by representations, in New Haven on the 2d Wednesday in May next, for the purpose of forming a State Convention.

SOUTHERN ASSOCIATION.

The Southern Association of Universalists will meet in Stafford, Con. on the 30th of May next.

HON. MR. CUSHMAN'S ADDRESS.

From an Address, pronounced in Waterville by Hon. JOSHUA CUSHMAN, on the centennial Celebration of WASHINGTON'S birth day, we extract the following. We are happy to see such a man as Mr. C.—who was we believe, personally acquainted with Washington, and who has filled many of the most important offices both in the State and nation, defending the memory of that great and good man against the charges of infidelity which have lately been heaped upon him by the orthodox.

There remains another part of his character, which, however it may lower him in the estimation of some, ought not to be passed over in silence. Though WASHINGTON uniformly acknowledged the *superintendence of Divine Providence*, treated with reverence the religious institutions of his country, and graced with his presence *christian assemblies*, yet he was never known by donations or legacies, to create funds for *proselyting* those who have the *law of God written in their hearts, and do by nature the things contained in that law*. Was WASHINGTON an infidel for not countenancing or abetting the schemes of our modern religionists? He, an infidel, whose character was more unblemished than that of most other men? He an infidel who was more than commonly exemplary in all his private and public deportment? He unfriendly to *pure and undefiled religion*, who was active and persevering in doing good, and attained to a moral excellence almost *superhuman*? The great and good WASHINGTON an infidel! No, my friends: Strength and soundness of mind, correct intelligence, a just view of the subject, *conscious virtue, and manly piety*, exalted him from the weakness and thrall of superstition and raised him above *sanctified errors and popular delusions*. With talents so useful, with deeds so splendid, with virtues so exalted, with a character so perfect, WASHINGTON is justly the boast and glory of the present age, and will be the admiration and delight of succeeding generations.—Having lived long enough for nature or for glory, he rests from the labors and toils of his mortal life, and is crowned with those honors which are appropriate to the *excellent of the earth*, to the FATHERS of their country, and the BENEFACTORS of mankind. He is warning the States not to assume powers inconsistent with the principles of our Federal Union, or subversive of the paramount authority of the general government. He is calling on the people to cultivate those talents and to practice those virtues which constitute the glory and ornament of human nature. He is exhorting all classes of our wide-spread community to exercise a spirit of peace and conciliation, to labor for the general good, to follow after the things which conduce to public pros, eris and private felicity. Instructed by his precept, moved by his exhortation, and animated by his example, let us emulate the FATHER of our country, if not in his great, at least in his good actions. Though not destined to shine in his exalted sphere with resplendent lustre; yet by acting worthy in our humblest orbits, we may emit a mild radiance and fill the measure of our *own*, if not of our country's glory. And by uniting the civic, with the social virtues, transmit our liberties, civil and religious, unimpaired and untarnished to distant posterity. Having thus acted well our part on the theatre of this world, we may hope hereafter, to be associated with the illustrious of our race, with the patriots, sages, and heroes who, in their days, promoted the cause of humanity—with the FATHERS of their country, the WASHINGTONS of all times, in the realms of light, of freedom, and of joy.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

Jay, March 25, 1832.

BR. DREW.—Having seen a short account in your valuable paper respecting my commencing to preach the gospel of "good tidings and great joy which shall be unto all people," I intend to give you a short account of my present views and if you think proper you may allow it a place in your useful paper. It is more than eight years since I made a public profession of religion, it being when I was only thirteen years of age.—Although my present views are very different now; from what they were then; although I am sensible that religion is the same now, that it ever was, or ever will be, and that the gospel is the same as it was, when it was made known and preached unto Abraham. Let any one search the scriptures and see how they agree with the doctrine of endless misery. There are many whose honesty and sincerity I do not wish to call in question; for I was sincere in the doctrine which I had learned from the catechism, that three made one, and one made three, which was then current orthodoxy. "When I was a child I spoke as a child, I understood as a child, but when I became a man I put away

childish things," "and after the straitest sect of our religion I lived a pharisee."

But when I arrived at the age of understanding I was fully convinced that I was in an error. I could no longer keep silence, and I had to give full vent to my feelings, and acknowledge the truth as it is in Christ Jesus. I never professed to believe in the doctrine of universal salvation until every objection was removed from my mind. I have conversed with many "who through fear of death were all their life time subject to bondage." They have been groaning under the galling torments (in the belief of never ending sin and misery,) and long to be relieved from them. They perfectly hate their own system, and had they power they would dethrone the Almighty and put some more liberal being on the throne. "But," say they, "we should be excluded from the society, and should be called infidels, we should no longer be esteemed; and those who appear to be our best friends, would turn against us, if we should acknowledge the salvation of all mankind." Let us remember the words of our Savior. He that loveth father or mother more than me, is not worthy of me. And let those remember who doubt God's goodness, love, and compassion towards his fellow creatures, that "God is love," and "good to all," and his tender mercies are over all his works; I doubt not but there are many like myself, who are brought up to believe that the doctrine of God's goodness, impartial grace, and salvation is the doctrine of devils, cunning and devised fables, and calculated to lead young people astray from the path of rectitude. Little did I think that the doctrine which teaches us to love God with all our heart, soul and strength, and our neighbors as ourselves, was the doctrine of the salvation of all mankind by a mediator. Let us consider this religion as the religion of the God of heaven and earth, made known to poor perishing mortals in his holy word for our good. Let us consider it not as mere forms and ceremonies, but as it is in truth, a vital saving principle possessing the soul, and subduing and destroying every evil propensity of the heart; which is nothing more or less than love to God and man. Let us consider christian worship as the devout adoration of the Father of mercies, and the friend of sinners. Let us consider that this system teaches us to love each other, and be useful one to another as far as we possibly can; and that it inspires our minds with a spirit of philanthropy, gratitude, and universal justice; that it is calculated to make us sober, honest and industrious, and admits of no knavery and imposition; that it makes good parents, good children, good citizens, good rulers, and every way prepares them to live as they ought, and to die and be unspeakably blessed forever and ever.

Wm. S. CLARK.

[For the Christian Intelligencer.]

That perfect happiness, unmingled with disappointment, and unembittered by sorrow, is not the inheritance of mortals in this probationary state of existence, is a fact, which experience will be ever ready to acknowledge, unaided by the light of argument, the profundity of reason and philosophy, or the impressive tones of eloquence. Such is the insatiable curiosity of man, that the convincing proofs of dear-bought experience, are alone sufficient to teach him, that the "path prescribed," is the only unquestionably one and right one, beneath the clouded sky of existence; such his imperfect nature, that with an high hand, and outstretched arm, he will scatter the fruitful seeds of wickedness, and such, the unalterable decree of Almighty God, that, as an equivalent, he must reap the bountiful harvest of bitterness and regret.—Every single act of disobedience, and willful perversity, every single step in the wrongsome pathway of crime, from our rocking homes, to the undisturbed quietness of the grave, receives its own reward,—the very bitterest of reminiscences, and the cutting re-proofs of a guilty conscience. Did we retain in the more advanced stages of our being, but half the innocence, the uncontaminated purity, that marked the career of our earlier days, we should have comparatively little to repent, and far less to regret. Why is it that those innocent and happy moments, their light and buoyant spirits, leave such an indelible impress upon our minds? And why is it that the recollection of them, rushes back upon our hearts, with the fury of an Alpine torrent, in the maturer years of our existence, leaving behind them the deep and long-drawn sigh of regret, that such an innocent and beautiful vision, should thus even in the midst of its splendor? It is the consciousness of a *wicked and degenerated heart*, that ever causes us to look back upon our less crime-marked days, with sorrow and regret, that they are gone. It is the clear, and unavoidable consciousness, that guilt and sin, have with a monarch's power, usurped the throne, where innocence had reigned. Is not the consciousness of such degeneracy, the punishment and certain knowledge that the punishment we are continually receiving, is the result of our own wickedness, of our unbounded obstinacy in violating the wise and immutable laws of the Great Unknown, in such a thought, bitter in itself and an ample recompense for even the blackest deeds? To know that such reflections are our odious but constant companions, in every pathway where the least trace of our footsteps are seen, to know, that whether in the halls of mirth and revelry, whether weeping at the tomb that contains all that rendered life a prize worth the drawing, or whether in the secret recesses of our own chamber, where none but God is there, to know, that the recollection of every unworthy deed, will follow us, with the same unceasing constancy, as follows the sun-flower her god, until existence shall be lost in the bitterness of *remembrance*, is not such the darkest heart that ever propelled blood through human veins? As for my own part, I would not wish my most secret and malicious enemy, a single particle of wretchedness and punishment, beyond the result of his own malignity. And it is strange to me, in passing strange, that the absurdity of superstition, or even the unbending nature of a *dogma*, should ever inculcate a belief, that a "prayer hearing, and a prayer answering God," passed, from the very commencement of creation, upon his fairest works, the untolerable decree of irremediable wretchedness, after they had arrived at the conclusion, of their sinful career here, and passed beyond, that "mighty bourne," where the wicked cease from troubling, and the weary are at rest."

tion.

POETRY.

From Whittier's Monthly Magazine.
THE POLISH WIDOW TO HER SON.

Play on, my lovely infant child, and I will watch the while—
The hills, that sudden all around, have not yet check'd thy smile:
And as thy eye of life may near its brim alone be sweet,
Be happy, ere the gathering clouds above thy path-way meet.
Thou hearest not the sable robes thy little limbs that fall;
Thy father's and thy country's fall are both to thee untold;
The very eagles of thy foe, that pass so proudly by,
Are mark'd by thee with childish joy, not knowing tyranny.
But this will change—the dream will pass—and thou must learn the tale
Of deeds that blanch the manly cheek, and make our maidens pale;
And when to me thou'lt sweetly turn of ages past to know,
Oh! how shall I reply to thee, and hide a mother's woe?
To speak of Poland's ancient fame—and then her fallen state;
To mention Kosciuszko's name—and then record his fate;
To tell thee of a father's love—and then a father's grave,
Who perish'd for that native land he had not power to save.
Yes—this will troth demand from me, a tale unspoken now,
And then, methinks, the cloud of grief will darken o'er thy brow,
And make that youthful spirit, erst so gentle and so gay,
To thoughts of sadness and of strife become an early prey.
And, when to manhood's state arrived, thou'lt spin the Polish dance,
To learn to urge the war-horse on, or couch the Polish lance;
The spirit of the fallen brave shall be revived in thee,
And thou shalt long to strike a blow to set thy country free.
In vain will dangers from around, and prudence bid thee hold—
The ardor of a noble mind shall not be thus controll'd;
Though baffled oft, again, again the Poles will claim their right,
And rather die than tamely crouch before a despot's might.
Perchance that little hand, which now is grasping at the flower;
May be the first to draw the sword against oppression's power;
Or to the Polish winds unfurl the banner of the free—
They waited it in days of yore, and what hath been may be.
But, ah! again the patriot band may only strive in vain
Against the myriads of the foe upon the Polish plain;
And nations, powerful and free, again may view them fall,
Unmindful of Sobieski's name, or honor's sacred call.
And then, my son, thy father's doom may speedily be thine—
To meet the "soldier's fiery death" while in the foremost line;
Or worse! if wounded in the fray, with mingled pride and pain,
Through life amid Siberia's wastes to drag the galling chain.
Oh! fears have thrill'd the mother's breast, however
Hope hath smiled,
Or Fortunes seem'd to hover o'er the cradle of her child;
Then think, thou tyrant of our race, what feelings mine must be,
To see the prospect of my son thus darken'd o'er by thee!

MISCELLANY.

GOLD. The last American Quarterly Review has a long article upon a scarce commodity, from which we learn that the consumption, by attrition, and for the arts is at present considerably greater than the supply. Gold is the most valuable metal not for its direct, but its secondary use.—It would be worth much less than it is, if we could not purchase iron with it. Gold then receives its chief value as a commercial medium. In the arts, however, it has a variety of applications. It is the most malleable and ductile of all metals; and it is not to be destroyed or diminished by air, water or fire. Gold then becomes the representative of all property, and wealth is the universal pursuit, and it is a useful pursuit when it excites to prudence, industry, and perseverance.—Bad as men may be who pursue wealth, they would be a great deal worse to pursue nothing. Self preservation is the chief principle of action in savage life—in civilized, men look to the future, and act upon the more ennobling feeling of ambition.

When men pursue gold, however directly, as in the auriferous regions, where the sands sparkle with precious particles, it is not always to increase, regularity and industry. It has too much the character of gaming; and they depend more on good fortune than general management or perseverance. The more certain means of subsistence are neglected; the sands of the rivers are sifted, and the gullies of the mountains are traced, to the detriment of the more certain pursuit of agriculture.

El Dorado has existence in every gold hunter's imagination; as there was never the holder of a lottery ticket that did not appropriate in his fancy the highest prize; or a young merchant free from the tempting anticipation that beguiled Alnaschar, or the milk maid.

The principal gold that is now obtained by washing the sands, is from Africa, though in Mexico and Brazil it has been, until lately, obtained from the alluvial soil.

The richest veins of gold that have been discovered are in Brazil; yielding ten pennyweights to each bushel of the formation. It is now forty years since it was ascertained that North Carolina produced gold, in which the State is now admitted to be extremely rich. For thirty years the beds of the streams in Cabarras and Montgomery Counties have been searched, and large masses of gold occasionally found. One weighed twenty-eight pounds, and others from four to sixteen. Yet no one thought that the mines producing this gold was in the immediate vicinity, till Matthias Barringer, tracing up a stream, found all marks of gold to cease suddenly at a certain place. At this spot he perceived a vein of quartz running into the bank at right angles with the stream, and in this he found gold. A search was instantly made for other veins, and they were found in mine counties, which are to appearance

inexhaustible, though none has yet been followed more than 120 feet. Masses of gold have never been found in the veins, but are wholly confined to the alluvial deposits, and often present the appearance of having been melted. Gold to the amount of \$25,000 has been thus found in a very small space, which contained one lump of nine pounds.

In the veins the richness of the ore is various; but those in which the gold is not visible best repay the cost of working.—Twenty grains to a bushel will pay all charges and interest on mining capital.—Wood is cheap and inexhaustible; the mining regions are fertile; labour cheap, and the climate not particularly unhealthy and several mines are now extensively worked and the works are now in that stage that all receipts are profits. These promise so well that the gold mines will probably constitute an important part of the resources of the southern section. It is known that gold exists in Virginia, South Carolina, and Georgia.

The reviewer gives some statistics on the subject of gold; many of which, however, are conjectural. The oldest purchase by means of the precious metals recorded in history, is the field bought by Abraham for a place of burial, for which he paid in silver "by weight, according to the custom of the merchants." Gold was in early times monopolized by the sovereigns, and immense quantities were held in single hands. Croesus gave to the oracle of Delphi the amount of 15,000,000 of dollars.—Xerxes took with him on his expeditions against Greece as much gold as loaded 1200 camels, and distributed great quantities among his mercenaries, or troops who served for him. From this period, money was more a part of private wealth, and individuals hoarded as well as monarchs.

At the death of Augustus, or not far from the birth of Christ, the whole quantity of coin in existence is estimated at 335,000,000 sterling, which the mere friction and wear of common circulation is supposed to have reduced, A. D. 432, to less than 90,000,000 sterling, to which 100,000,000 may be added as the new produce of mines. Between this period and the reign of Charlemagne, the working of mines was abandoned, and the amount of precious metals in circulation was as low as 31,000,000 sterling. The mines first opened afterwards were those of Hungary, Bohemia, Saxony, and the Tyrol, and these so much increased the circulating medium, that it raised the price of necessities, even before the discovery of America. Great was the depression of prices in England during the Heptarchy; coin had almost disappeared and debts were paid in what was called living money, or cattle and slaves.

Before the conquest of Mexico, the annual receipts of the Spaniards did not exceed \$250,000; but in Mexico they found accumulated treasures of the sovereigns, and others in Peru. New mines were opened, and the receipts amounted to upwards of \$3,000,000, amounting in twenty-five years to one half of the metals then in circulation, the whole of which may have been £34,000,000 sterling.—The consumption was increased—a taste for costly ornaments prevailed, and rich offerings were made to churches. The mines of Potosi for many years added more than \$2,000,000, and other mines increased the supply. In one hundred years from the discovery of America, deducting the exportation to India, the circulating specie was quadrupled in amount, and commodities changed their nominal value by an advance in the ratio of five to one. In 1700, the total amount of coin in Europe was, it is supposed, £297,000,000 sterling, and the quantity steadily increased for the next century. But the revolution in the Spanish Colonies was fatal to the mines, and the products of the European mines has decreased.

With this diminution has come an increased demand. Tea, which was first used about 1700, cannot now be taken without spoons, which now take up more silver than was employed in all other kinds of plate one hundred years ago.—Spoons and forks require half the silver that is manufactured in Great Britain.—The consumption of silver, in plate, is in that country 1,275,316 oz.; the quantity used in plated ware is 900,000 oz., 500,000 oz. are used in watch cases, and in other things nearly as much. The value of gold used in manufactures is about double that of silver. Taking into consideration this, and the loss by abrasion in circulation, and the drain to the East Indies, it is supposed that since 1809 the circulating specie has been reduced one-sixth, and that it is now £313,000,000 sterling. This decrease, which seems likely to continue, will much reduce the money prices; though the influence of paper money of good credit may somewhat sustain them.

Boston Courier.

SPONTANEOUS COMBUSTION OF A DRUNKARD.—Dr. Peter Schofield, in a late address delivered at the formation of a Temperance Society, in the township of Bastard in the District of Johnston, in the province of Upper Canada, states a case of spontaneous combustion, which occurred in his practice.

"It is well authenticated, says the Doctor, that many habitual drinkers, of ardent spirits are brought to their end by what is called 'spontaneous combustion.' By spontaneous combustion I mean when a person takes fire, as by an electric shock, and burns up without external application.—Trotter mentions several such instances.—One happened under my own observa-

tion. It was the case of a young man, about 25 years old. He had been an habitual drunkard for many years. I saw him about nine o'clock in the evening on which it happened. He was then as usual not drunk, but full of liquor, about eleven on the same evening I was called to see him. I found him literally roasted, from the crown of his head to the sole of his feet. He was found in a blacksmith's shop just across the way from where he had been. The owner all of a sudden, discovered an extensive light in his shop, as though the whole building was in one general flame. He ran with the greatest precipitancy, and on flinging open the door discovered a man standing erect in the midst of a widely extended silver coloured blaze, bearing as he described it, exactly the appearance of the wick of a burning candle in the midst of its own flame. He seized him by the shoulder and jerked him to the door upon which the flame was instantly extinguished.—There was no fire in the shop, neither was there any possibility of fire having been communicated to him from any external source.—It was purely a case of spontaneous ignition. A general sloughing came on, and a few of the larger blood vessels were standing. The blood nevertheless, rallied around the heart, and maintained the vital spark until the 13th when he died, not only the most noisome, ill featured and dreadful picture that was ever presented to human view; but his shrieks, his cries and lamentations were enough to rend a heart of adamant. He complained of no pain of body; his flesh was gone. He said he was suffering torments, and in this frame of mind gave up the ghost. O the death of the drunkard!—Well may it be said to beggar all description. I have seen other drunkards die, but never in a manner so awful and affecting. They generally go off senseless and stupid."—*Kingston Gazette.*

LONGEVITY. The following article we find in a Michigan paper. According to our recollection, individuals living in this country to an age much beyond the usual term of human life, have in a great number of instances been foreigners. On the other hand, we have read somewhere—we believe it was in the life of Bishop Porteus, that Americans coming to reside in England were often remarkable for their longevity. Change of climate, may in some instances, have so favorable an effect on the constitution as to keep its mechanism in play to a period beyond that ordinarily assigned by nature for the cessation of its functions by age.

A gentleman of respectability this week called at our office and requested us to say, that he lately breakfasted at the house of Major John McIntyre, in Petersburg, Indiana. There was at the table a venerable lady who excited so much interest in the guest that he made some inquiries relating to her. To his surprise he was informed her age exceeded one hundred and twenty years, and that she was the grandmother of the respectable gentleman who entertained him. She remarked, her sight was much better for the last thirty years than at the age of ninety. She reads with facility, but in her reading generally selects the Bible. She was born in Scotland, and emigrated to America in the year 1727, when about 16 years of age.—She landed in Philadelphia when that now elegant and populous city contained but a very few inhabitants, whose dwellings were log huts. Not a shingled roof was then in the place. It is with pleasure we add she still remains in excellent health.

In the Congress Burying Ground, at Washington, lie two Vice Presidents of the United States, Clinton and Gerry, and twenty-one members of Congress, viz:—a Senator from Connecticut, a Senator from New-Jersey, two Senators from Rhode-Island, a Senator from Ohio, a Senator from Maryland, a Senator from Indiana, a Senator from South Carolina, a Representative from Rhode Island, four Representatives from N. Carolina, a Representative from Pennsylvania, four Representatives from Virginia, a Representative from Massachusetts, a Representative from Kentucky, and a Representative from Mississippi.

UNTAUGHT SURGERY. Tanner describes a poor fellow, one of the wandering tribe of Indians in the interior of North America, who being wounded in the arm by the accidental discharge of a gun, and seeing no chance of saving his life but by amputation, taking two knives, the edge of one of which he had hacked into a sort of a saw, he, with his right hand arm, cut off his left, throwing it from him as far as he could.

"How do you do sars?" said a Frenchman to an English acquaintance. "Rather poorly, thank you," answered the other. "Nay, my dear sars," said the Frenchman, "don't thank me for your illness, I cannot help it."

Hard Times.—An advertisement lately appeared in the Dublin Evening Post, headed "Iron bedstead and bedding."—"We suppose, according to the latter term, that the linen is of sheet-iron."

Impertinent Query. A correspondent of the Olive Branch asks why do young ladies always turn their eyes to the marriages first, when they open a newspaper?

Removal.

THE Universal Bookstore, Portland, Maine, is removed to No. 6, Exchange street, 6 doors from Middle street. A general assortment of Universalist publications, Miscellaneous, School Books, Stationery, &c. &c. at the lowest prices.
N. B. All orders from the country carefully attended to.
MENZIES RAYNER, Jr.
Portland, Feb. 10, 1832.

Great Improvement in Mills.

THE subscriber has made an additional improvement in his reaction water wheel which makes it more simple in its construction and easily kept in repair, which he now offers for sale in single rights, or in districts, to suit purchasers.

The subscriber confidently asserts that more labor can be performed with a given water power by his wheel, than by any other wheel now in use, while the expense is less than one fourth that of the best wheel; it having been found by actual experiment, to perform twice the labor of the tub wheel placed in the same situation, being on a perpendicular shaft, no gearing is necessary in its application to grist mills and other machinery; it is peculiarly adapted to small streams with moderate head of water, and is not little affected by back water. The wheel and shaft are both of cast iron, and of course, very durable.

The wheel is now in successful operation in the grist mill of Hon. Jas. Bridge, Augusta, Me. where the public are invited to call and examine for themselves.

JOHN TURNER.

Augusta, Dec. 1, 1830.

I hereby certify that I have lately erected a grist mill in Augusta with two run of stones, the one moved by a tub wheel of the most approved construction, and the other by Turner's Improved Reaction Wheel; the reacting wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel.

I hereby certify that during the time I was making preparations for erecting a grist mill in North Salem, I examined quite a number of grist mills moved by several different kinds of wheels, among which was Turner's Patent Reaction Wheel, from the appearance I was decidedly of the opinion that it was preferable to any other—without hesitation I caused three of Turner's wheels to be put in operation in my mill. It has proved equal to my expectations in every respect.

JOHN SMITH.

Readfield, Feb. 16, 1832.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of JOSEPH B. WALTON, late of Gardiner, in the county of Kennebec, merchant, deceased, intestate, and has undertaken that trust by giving bond as the law directs.—All persons therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

RUFUS GAY, Adm'r.

Gardiner, Nov. 8, 1831. 45—6mo.

NOTICE is hereby given, that the subscriber has been duly appointed Administratrix on the estate of Doct. JESSE PIKE, late of Litchfield, in the county of Lincoln, deceased; and has taken upon herself that trust by giving bonds as the law directs.—All persons having demands upon the estate of the said JESSE PIKE, are requested to exhibit the same; and all persons indebted to the said estate, are called upon to make payment to

CLARISSA A. PIKE, Adm'x.

Litchfield, Feb. 21, 1832. 10—3w

COMMISSIONER'S NOTICE.

WE the subscribers, having been appointed by the Hon. JEREMIAH BAILEY, Esq. Judge of Probate for the county of Lincoln, to receive and examine the claims of the several creditors to the estate of BENJAMIN THOMPSON, late of Bath, deceased, represented insolvent, hereby give notice that six months are allowed to said creditors to bring in and prove their claims; and that we shall attend that service at the dwelling of JOSHUA LIBBY, innholder, at Wales, on the third and fourth Saturdays in August next, at four o'clock in the afternoon.

JOSHUA LIBBY,

JOSEPH SMALL.

Wales, Feb. 27, 1832.

COMMISSIONER'S NOTICE.

THE subscribers having been appointed by the Hon. JEREMIAH BAILEY, Judge of Probate for the County of Lincoln, Commissioners to receive and examine all the claims of the creditors to the Estate of RICHARD THOMPSON, late of Wales in said County, yeoman, deceased, represented insolvent, hereby give notice that six months from the twenty-first day of February instant, are allowed said Creditors to bring in and prove their claims.—And we will attend that duty at the house of JOSHUA LIBBY, innholder in said Wales, on the last Saturdays of May and July next, from two to six o'clock in the afternoon.

JOSHUA LIBBY,

DAVID PLUMER, } Commissioners.

Wales, Feb. 21, 1832. 9*

Real Estate for Sale.

FOR sale a lot of land situated in Woolwich, near Day's Ferry, so called, together with the buildings thereon, consisting of a one story dwelling house and out buildings, in good repair. For particulars enquire of SAMUEL READ, Jr. near the premises, or the subscriber in Gardiner. HENRY B. WHITE.

Gardiner, March 7, 1832. 10

To whom it may concern.

BE it known that I, the subscriber, do hereby give and release unto my son, JAMES MEAGHER, all right, and claim to and all his wages and earnings from this day henceforth, and my said son has full liberty from me hereafter to make and discharge any contract relative to his service with any person or persons.

JAMES MEAGHER.

Whitefield, March 3d, 1832. 6

Real Estate for Sale.

FOR sale a lot of Land lying west of, and adjoining the Methodist meeting house in Gardiner, together with the buildings thereon, consisting of a small HOUSE and BARN. Said lot is in a very pleasant and healthy situation, commanding a delightful prospect of the River and surrounding country. The buildings are new and in good repair.

Also, one undivided half of the House built and formerly occupied by Kendrick & Gould, with the lot belonging thereto. Terms liberal. Enquire of the subscriber in Gardiner. JAMES G. DONNELL.

Gardiner, Feb. 20, 1832. 4

House to be Sold.

TO be sold, the HOUSE recently occupied by Nathan Smith and nearly opposite the Clothing Mill in Gardiner. The House will be sold with or without the Land.

The Brick Yard in front of same will be leased for any term of Year.

For particulars enquire of H. B. HOSKINS, Agent.

Gardiner, March 19, 1832.

Notice is hereby given,

THAT a special meeting of the Stockholders of the GARDINER BANK will be held at their banking house on Tuesday the 10th day of April next, at 3 o'clock in the afternoon:

1st. To determine whether they will reduce their capital stock agreeable to the provision of an act passed by the Legislature; and to pass such votes relative thereto as may be judged expedient.

2d. To revise the by-laws.

3d. Supply any vacancy which may exist in the board of Directors.

Per order of the Directors.

E. SWAN, Cashier.

Gardiner, March 26, 1832.

For Sale.

THE subscriber has on hand a good assortment of AMERICAN, ENGLISH and WEST INDIA GOODS.

Also, a good assortment of Crockery and Glass Ware, together with Shoes and Boots, which makes as good an assortment of Goods, as is offered or sold in any store in town, which he will sell as low as can be purchased for cash or good credit.

Gardiner, Feb. 27, 1832.

WM. R. BABSON.

China Academy.

THE Spring Term of China Academy will commence on Monday the 5th day of March next, under the tuition of JONAS BURNHAM, A. M. who is recommended as well qualified for the service he has undertaken. Youth of both sexes are invited to try the advantages of this institution, and it is confidently believed that their reasonable expectations will not be disappointed.

Board from \$1 00 to \$1 33 per week.

ALFRED MARSHALL, Sec'y.

China, Feb. 16, 1832. 7

Dr. Davenport's Bilious PILLS.

THESE PILLS so justly esteemed for their easy operation and good effects, as a mild, safe and easy remedy for bilious complaints, pain in the stomach and bowels; in removing obstructions to the hepatic digestion, restoring low appetite, and a natural relief for costive habits.

They are so accommodated to all ages, seasons and at any time of the day, without any regard to diet, hindrance to business. Their operation is so gentle, pleasant and effectual that by experience they are found to exceed any other Physic heretofore offered to the public.

Mr. Daniell—I have made use of various kinds of Bilious Pills in my family, and I hesitate not to say that Doct. Davenport's Pills are the best family medicine I have ever used.

P. ALLEN.

Davenport's Celebrated Eye WATER.

Which needs only to be used to be highly approved of for all sorts of weak and sore eyes. From numerous certificates offered in favor of this excellent collyrium, one only will be published, from Dr. Amos Townsend of Norridgewock.

This may certify I have used Davenport's Eye Water in a number of cases and have never known it to fail in one instance.

Amos Townsend.

February 23, 1830.

Wheaton's Itch Ointment.

THE character of this celebrated Ointment stands unrivalled for being a safe, speedy and certain cure for that loathsome disease called the Itch—and for all kinds of Pimples on the skin; likewise a valuable article for the Salt Rheum and Chilblains. For particulars see directions accompanying each box.

WHEATON'S well known JAUNDICE BITTERS, which are so eminently useful for removing all jaundice and bilious complaints.

The public are informed that by a recent arrangement made with J. D. WHEATON, the genuine Itch Water will hereafter be offered with J. D. stamped on the lid and directions signed by J. Daniell instead of J. Wheaton as formerly.

The above is kept constantly for sale in Gardiner, by J. BOWEN; in Hallowell by Robinson, Page & Co. and Ariel Wall; in Augusta by Ellen Fuller, Willard Snell, and S. Tappan; in Vassalboro, by E. Robinson, J. Butterfield, and G. Carlton; in Winslow, by S. & J. Eaton; in Waterville, by D. Cook and S. Plasted; in Clinton, by J. & S. Lunt; in Albion, by Mr. Baker; in Milburn, by S. & D. Weston; in Bloomfield, by J. Farrar & Son; in Fairfield, by J. Latham; in Norridgewock, by S. Sylvester, D. Townsend, and A. Manly; in Anson, by D. Stoddard, Jr. and F. Smith, and by the Druggists in Portland and Boston.

All orders directed to J. DAVIELL, sole proprietor, Dedham, Mass. will meet with prompt attention.

March 20, 1832. copy3

"THE AMERICAN FARMER."

A new weekly paper, in quarto form, edited by GIDEON B. SMITH, is published in Baltimore by I. LIVING HIRENCOCK, at \$5 per annum.

IT is devoted exclusively to agriculture, horticulture, and rural and domestic economy. It contains, every week the prices current in the commercial and common markets, of the principal commodities which farmers want to buy or sell, and such intelligence foreign and domestic, as is interesting to them, with regard to the current value of their produce.

Contents of No. 46. Vol. 13. Chess or Wheat—State Agricultural Societies—on the culture of the Sweet potato—on the culture of the Vine—on the Tamarr Gallicia, employed as a Hedge—culture of Asparagus—Fruit Trees—Grape Vines—Instructions for Fishermen—Heating by hot water—Stealing Fruit—Appl's of Soda—Chester County, Pennsylvania—Fish Ponds—Editorial—Prices Current of country produce in the New York and Baltimore markets—Advertisements.

Those who wish to see the American Farmer, with a view of subscribing for it, may address the publisher by mail, (free of postage) who will send a specimen of the work containing terms, &c. for examination. All postmasters are agents for the work.

THE GENESSEE FARMER AND GARDENER'S JOURNAL.—L. TUCKER & Co. Publishers—N. GOODELL, Editor.

In issuing proposals for the second volume of the Farmer, which will commence on the first of January, 1832, the Publishers have the pleasure of stating that the work has met the decided approbation of that class of the community for whom it is intended, and has had the salutary effect of calling out many writers, whose experience would otherwise have been unavailable; and they are also induced to believe it has been the means of awakening many of our Farmers to the importance of extending their information upon the subject of their daily pursuits, and convincing them of the utility and necessity of a paper devoted especially to "the tillers of the ground." The public papers, and the judgment of many of our most enlightened husbandmen, concur in the opinion that Mr. Goodsell, the editor, has fulfilled his duties with such ability, as to create the aid of his correspondents, to have placed the latest and most valuable information at the service of our Farmers on a level with the best of our country. It has, as yet, elicited the good feelings and contributions of but a small part of that portion of our agriculturists who are well qualified to impart an interest and value to its columns.—We shall therefore, commence the publication of the second volume with the hope and the assurance, that many names will be added to the list of contributors in the course of another year, and we may venture to predict that the second volume will at least equal, if it does not excel, the first.

Its leading object has been, and will be, to impart that information which will tend in the greatest degree to the improvement of the Agriculture, Horticulture, and Domestic Economy, of our country.

The first volume can be supplied to all new subscribers, and bound in a neat manner, such as desire it, in soliciting the patronage of the public, and especially of Agricultural and Horticultural Societies, we ask no further than an intelligent farming public may think we deserve it.

CONDITIONS.—The Farmer is printed every Saturday in a quarto form, on fine paper, and fair type, with a Title Page and Index, making 416 pages a year, at \$2 50, payable in six months, or \$2, if paid in advance.

LUTHER TUCKER, & Co.

Rochester, Dec. 1831.

SCHOOL.

F. HOLMES would respectfully give notice, that the Spring term of his SCHOOL, will commence on the 20th of February next, where the following branches will be taught, viz: Reading; Writing; Arithmetic; Geography; English; Navigation; Latin and Greek Languages; Surveying; Drawing; Linear, Isometrical and Perspective Drawing and their application to Architecture and Mechanical designs; Chemistry and the elements of Natural History will be taught to those who may wish instruction therein. He has been to considerable expense and trouble to fit up a chemical apparatus which will be at the service of those who are pursuing Chemistry.

TERMS.

For the common studies 3 dollars per quarter. For the Languages, Surveying, &c. Chemistry, Drawing and Natural History, \$4 per term. Should forty permanent scholars be obtained, a competent assistant will be employed.

Gardiner, January 26, 1832.

Dr. James W. Ford.

PHYSICIAN and Surgeon, has taken a room at Maj. E. Balkcom's in Waterville village, and is happy to attend to all orders in the line of his profession.

Waterville, March 8, 1832.

New Singing Books.

JUST received the 21st edition of SONGS OF THE TEMPLE, or BRIDGEWATER COLLECTION, improved by an entire new classification of the whole work and the addition of sixty new and beautiful tunes, hymns and anthems. This will be acknowledged to be the best edition ever issued of this popular work.

Also, a new impression of the tenth edition of the Boston Handel and Haydn Collection.

For sale by P. SHELDON. Dec. 3, 1831.